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Baxter's Retrospective View of his religious Opinions in early life, contrasted with the sentiments of his maturer years.— Extracted from Sylvester's Life of Baxter.

‘WHEN I peruse the writings of my younger years, I find the footsteps of an unfurnished mind, of emptiness, and insufficiency; yet, of those points which I then thoroughly studied, my judgment is the same now as then, and therefore in the substance of my religion, and in such controversies as I then searched into with some extraordinary diligence, I find not my mind disposed to change. But in divers points that I studied slightly, and in many things which I took upon trust from others, I have since found my apprehensions either erroneous or very defective: and those things which I was orthodox in, I had either insufficient reasons for, or a mixture of some sound and some insufficient ones; or else an insufficient apprehension

of those reasons; so that I scarcely knew what I seemed to know: and one common infirmity I perceive in my writings, namely, that I put forth matters with some kind of confidence, as if I had done something new or more than ordinary in them, when, upon my mature review, I find that I said not one half which the subject required: and the reason was, that I had not read any of the fuller sort of books that are written on the points I treated of, nor conversed with those who knew more than myself; and so all those things were either new or great to me, which were common, and perhaps small, to others: and, because they all came in by my own study of the naked matter, and not from books, they were apt to affect my mind the more, and to seem greater than they were. And another token of weakness is discernible in my early works, namely, that I was very apt to start controversies in my practical writings, and also more desirous to acquaint the world with all I took to be truth

and to assault those books by name which I thought unsound: and the reason of all this was, that I was then in the vigour of my youthful apprehensions, and the new appearance of any sacred truth was more apt to affect me, and to be more valued, than afterwards, when commonness had dulled my delight; and I did not then sufficiently discern how much of controversy is verbal, and upon mutual mistakes. And withal I knew not how impatient divines were of being contradicted; and how it would stir up all their power to defend what they had once said, and rise against the truth which is thus thrust upon them, as the mortal enemy of their honor: and I have perceived that nothing so much hindereth the reception of the truth, as urging it on men with too harsh importunity, and falling too heavily upon their errors; for hereby you engage their credit in the business, and they defend their errors as themselves. In controversies, it is opposition which kindles a resisting zeal; whereas, if they be neglected, and their opinions lie awhile neglected, they usually cool and come again to themselves: though this holds not when a sectary is animated by the greediness and increase of his followers. Men are so loth to be drenched with the truth, that I am more for going that way to work; and, to confess the truth, am lately much prone to the contrary extreme, so as to be too indifferent what men hold, and to keep my judgment to myself; and I find this effect is mixed according to its causes, which are some good and some bad; the bad ones are, 1. An

impatience of men's weakness and mistaking frowardness and self-conceit: 2. An abatement of my *sensible* esteem of truth, through the long abode of it on my mind. The better causes are, 1. That I am more sensible than ever of the necessity of living upon the principles of religion which we are all agreed in, and uniting these; and how much mischief men that overvalue their own opinions have done the church; how some have destroyed charity, and others caused schism, and most have hindered serious godliness in themselves and others, and used controversy to divert men from seriously following a holy life. 2. And I find that it is much more for most men's good, to converse with them only in that way of godliness where all are agreed, and not touching upon differences to stir up their corruptions; and to tell them of little more of your knowledge than you find them willing to receive from you as mere learners; and therefore to stay till they *crave* information of you; as Musculus did with the anabaptists, when he visited them in prison, conversing kindly with them, and shewing them all the love he could, and never talking about their opinions, till at last, they, who used to call him a deceiver, entreated him to teach them, and received his instruction. We mistake men's diseases when we think there needs nothing to cure their errors, but only to bring them the evidence of truth. Alas! there are many distempers of mind to be removed, before men are able to receive that evidence. In a learning way men are ready to receive

truth, but in a disputing way they come armed against it with prejudice and animosity. In my youth I was quickly past my fundamentals, and greatly delighted with metaphysics (tho' my preaching was still on the necessary points); but the older I grew, the smaller stress I laid upon matters of controversy, as finding far greater uncertainties in them than I at first saw; and now it is the plain doctrines of the Catechism which I most value, and daily think of, and find most useful to myself and others. The Creed, the Lord's Prayer, and the Ten Commandments, do find me now the most plentiful and acceptable matter for all my meditations: they are to me as my daily bread; and as I can speak and write of them over and over again, so I had rather hear or read of them, than of any of the school niceties, which once so much pleased me. And thus I observed it was with old Bishop *Usher*, and with many others; and I conjecture that this effect also is mixed of good and bad according to its causes. The *bad* cause may perhaps be some natural infirmity. As trees in the spring shoot vigorously, but in autumn the life retires to the root; so possibly, my nature, conscious of its infirmity, may find itself insufficient for great things, and so my mind may descend to the root of Christian principles: and also I have often been afraid lest *ill-rooting* at first, and many temptations afterwards, have made it more necessary for me than many others to secure my fundamentals. But upon much observation, I am afraid lest most others are in no better a case;

and that at first they take it for granted that Christ is the Saviour of the world, that the soul is immortal, and that there is a heaven and a hell, &c. while they are studying abundance of scholastic superstructures, and at last will find cause to study more soundly their religion itself, as well as I have done. The *better* causes are these: 1. I value all these according to their use and end; and I find by my daily experience, that the knowledge of God, and Christ, and the Holy Spirit, and of a holy life, is of more use than all speculation. 2. I know that every man must grow (as trees) downwards and upwards at once; and that the roots increase as the trunk and branches do. 3. Being the nearer eternity, I the more regard those things which my everlasting life or death depends on. 4. Having most to do with ignorant, miserable people, I am commanded, by my charity and reason, to treat with them of that which their salvation lieth on, and not to dispute with them of niceties, when the question is presently to be determined, whether they shall dwell for ever in heaven or in hell. In a word, my meditations must be upon the matters of my interest; and as the seeking after eternal life is the matter of my interest, so must it be of my meditation. That is the best study which makes men better, and tends to make them happy. I abhor the folly of those unlearned persons, who revile learning because they know not what it is; and I take not any piece of true learning to be useless; and yet my soul approves the resolution of St. Paul, who determined to know nothing

among his hearers (that is, comparatively to value and exhibit no other wisdom) but Christ crucified. I would persuade my reader to live upon the essential doctrines of Christianity; and that he may know that my testimony is somewhat regardable, I presume to say, that in this I gainsay my natural inclination to subtilty; and I think that if he lived among infidels, he would find that to make good the doctrine of faith and life eternal, were not only his most useful study, but also that which would require the exercise of all his parts, and the utmost of his diligence to manage it skilfully. I add therefore, that whereas in my younger days I was never tempted to doubt the truth of the Scripture, but all my fear was exercised at home, about my own sincerity, and this was it which I called unbelief; since that time my worst assaults have been on the other side; and such they were, that had I been void of inward experience, and had I not discerned more reason for my religion than I did before, I had certainly apostatised to infidelity. I am now, therefore, much more apprehensive of the necessity of well grounding men in their religion, and especially of the witness of the in-dwelling Spirit; for I more sensibly perceive that the Spirit is the great witness of Christ in the world. And though the folly of fanatics tempted me long to overlook the strength of this testimony of the Spirit, while they placed it in a certain *internal assertion*, or enthusiastic inspiration, yet I now see that the Holy Ghost in another manner is the witness of Christ, and his agent in the

world. The Spirit, by the sanctification and consolation assimilating the soul to Christ, is the continued witness to all true believers. There is many a one that hideth his temptations to infidelity, because he thinketh it a shame to open them, and because it may create doubts in others; but I fear the imperfection of most men's care of their salvation, and of their diligence in a holy life, comes from the imperfection of their belief in a life to come. For my part I must confess, that when my belief of things eternal is most clear, all goeth accordingly in my soul; and all temptations to sinful compliances with the world and flesh signify worse to me than an invitation to the stocks or Bedlam: and no petition seems more necessary to me than, "Lord, I believe; help thou my unbelief."

In my younger years my trouble for sin was most about my actual failings in thought, word, and action; except hardness of heart, of which more hereafter. But now I am much more troubled for inward defects, and omission or want of the vital duties or graces in the soul. My daily trouble is so much for my ignorance of God, want of love to him, and strangeness to the life to come, and for want of greater willingness to die, and longing to be in heaven, that I take not some immoralities, tho' very great, to be in themselves so great and odious sins, if they could be found separate from these. Had I all the world, how gladly would I give it for a fuller knowledge and belief and love of God. Once I placed much of my religion in tenderness of heart,

and sorrow for sin, and less of it in the study of the love of God, and in his praises, than I now do. I was little sensible of the greatness and excellency of love and praise, though I coldly spake the same words in its commendation which I now do. And now I am less troubled for want of grief and tears, (though I more value humility, and refuse not needful humiliation :) but my conscience now looketh at love of and delight in God, and praising him, as the height of my religious duties, for which it is that I value and use the rest. My judgment is more for frequent and serious meditation on the heavenly state than it was once. I then thought that a sermon on the attributes of God and the joys above was not the most excellent; and used to say, every body knows that God is great, and heaven a blessed place; I had rather hear how I may attain it. And nothing pleased me so well as the doctrine of regeneration, and the marks of sincerity; which indeed was suitable to me in that state; but now I had rather meditate, hear, and read, on God and heaven, than on any other subject. For I perceive that it is the object that alters and elevates the mind, which will be as that is on which it habitually feeds; and that it is not only to our comfort to be much in heaven in our thoughts, but that it must animate all other duties, and fortify us against all temptations, and that a man is no more a Christian than he is heavenly. I was once wont to meditate most on my own heart, and look little higher; but now, though I am greatly convinced

of the necessity of heart-acquaintance, yet I see more need of a higher work, and that I should look oftener upon Christ and heaven, than upon my own heart. At home I find distempers to trouble me, and some evidences of my peace: but it is above I must find matter of delight. I would, therefore, have one thought upon myself, and many on beautifying objects.—Formerly, I knew much less than now; and yet was not half so much acquainted with my ignorance. I had great delight in the daily new discoveries which I made, but I knew little either how imperfectly I understood those very points, whose discovery so much delighted me, nor how much might be said against them, nor to how many things I was yet a stranger. But now I find far greater darkness upon all things; and perceive how very little it is that we know in comparison of that which we know not; and I have far meaner thoughts of my own understanding; though I must needs know that it is better furnished than it was then. Accordingly, I had once a higher opinion of learned persons and books than I have now; and what I wanted myself, I thought every reverend divine had attained, and was familiarly acquainted with; and what books I understood not by reason of the strangeness of the terms or matter, I the more admired, and thought that others understood their worth. But experience has constrained me against my will to know, that learned men are imperfect, and know but little as well as I; especially those that think themselves the wisest. And the more

I am acquainted with them, the more I perceive that we are all yet in the dark ; and the more I am acquainted with holy men, that are all for heaven, and pretend not to subtilties, the more I value and honor them. And when I have studied hard to understand some abstruse book, I have but attained the knowledge of human imperfection, and to see that the author is but a man as well as I. At first I took more upon my author's credit, than now I can do ; and when an author was highly commended to me by others, or pleased me in some part, I was ready to entertain the whole ; whereas now I take and leave in the same author, and dissent from him whom I like best, as well as from others. At first I much inclined to go with the highest in controversy, on one side or other ; but now I can so easily see what to say against both extremes, that I am far more disposed to reconciling principles. And whereas I once thought conciliators were but ignorant men, that were willing to please all, and would pretend to reconcile the world by principles which they themselves understood not, I have since perceived that even if the loveliness of peace had no hand in the business, yet greater light and judgment usually is with the reconciler, than with either of the contending parties ; though I know that moderation may be a pretext of error.

I now see more good, and more evil, in all men, than I once did. I see that good men are not so good, as I formerly thought they were, but have more imperfections, and that nearer approach and fuller trial

make the best appear more weak and faulty, than their admirers at a distance think. And I find that few are so bad, as either their malicious enemies, or censorious separating professors, imagine. In some I find that human nature is corrupted into a greater likeness to devils, than I thought once any on earth had been. But even in the wicked, there is usually more for grace to make advantage of, and more to testify for God, than once I believed there had been. I less admire gifts of utterance, and bare profession of religion, than I once did ; and have much more charity for many, who by the want of gifts make an obscurer profession than they. I once tho't that almost all who could pray movingly and fluently, and talk well of religion, had been saints. But experience has opened to me, that odious crimes may consist with high profession ; and I have met with many obscure persons, not noted for any extraordinary profession, or forwardness in religion, but only living a quiet, blameless life, whom I have after found to have long lived, as far as I could discern, a truly sanctified life ; only their prayers and duties were by accident kept secret from other men's observation. Yet he that upon this pretence would confound godly and ungodly, may as well go about to lay heaven and hell together. I am not so narrow in my special love as heretofore ; and being less censorious, and taking more than I did for saints, it must needs follow that I love more *as* saints than I did formerly. I think it not lawful to put that man off with bare church communion,

and such common love which I must allow the wicked, who professeth himself a true Christian by such a profession as I cannot disprove. I am not too narrow in my principles of church communion as once I was. I more plainly perceive the difference between the church visible, and mystical ; between sincerity and profession ; and that a credible profession is a proof sufficient of a man's title to church admission. I am not for narrowing the church more than Christ himself allows us ; nor for robbing him of any of his flock. I am more sensible how much it is the will of Christ that every man be the chooser or the refuser of his own felicity, and that it lieth most on his own hands whether he will have communion with the church or not ; and that, if he be a hypocrite, it is himself that will bear the loss. Yet am I more apprehensive than ever of the great need of ecclesiastical discipline, and what a sin it is to make no distinction but by bare names and sacraments ; and what a great dishonor it is to Christ, when the church shall be as vicious as the assemblies of pagans, and shall only differ from them in ceremony and name. I am more sensible of the evil of schism, and of a separating humor ; for the effects have shewn us more of the mischiefs. I am far more sensible how prone many young professors are to spiritual pride, self-conceit, and unruliness ; and so proving the grief of their teachers, and firebrands in the church : and how much of a minister's work lieth in preventing this, and humbling and confirming such young unexperien-

ced professors, and keeping them in order in their religious progress. Yet am I more sensible of the sin of using men cruelly in matters of religion. Such as are guilty of this know not their own infirmity, nor the nature of pastoral government, which ought to be paternal, and by love.

My soul is much more afflicted with the thoughts of this miserable world, and more drawn out in a desire for its conversion, than heretofore. I was wont to look little farther than England in my prayers ; but now I better understand the case of mankind, and the method of the Lord's Prayer. No part of my prayers is so deeply serious as that for the conversion of the infidel and ungodly world. Yet am I not so much inclined to pass a peremptory sentence of damnation upon all that never heard of Christ ; having more reason than I knew of before, to think that God's dealing with such is much unknown to us ; and that the ungodly here among us Christians are in far worse case than they. My censures of the papists much differ from what they were at first. I then thought that their errors in doctrine were their most dangerous mistakes. But I am now assured that their misexpressions and misunderstanding us, with our mistaking of them, and inconveniently stating our own opinions, hath made the difference in controversial points to seem much greater than they are ; and that in some it is next to none at all. But the great and irreconcilable differences lie in their church tyranny and usurpations, in their corruption

and desecration of God's worship, together with their befriending ignorance and vice. At first I thought it had been proved that a papist cannot go beyond a reprobate; but now I doubt not but that God has many sanctified ones among them, who have received Christianity so practically, that their contradictory errors prevail not against them to hinder their salvation; but that their errors are like a conquerable draught of poison which nature doth overcome. I can never believe that a man may not be saved by that religion which brings him to a heavenly mind and life; nor that God will ever cast a soul into hell that truly loves him. Nor, as once, does it condemn any doctrine with me to hear it called popish; for I have learned to dislike men for bad doctrine, rather than the doctrine for the men; and to know that even Satan can use the name of Antichrist against truth.

I am more deeply afflicted for the dissensions of Christians than when I was a younger Christian. Yet am I farther than ever I was from expecting great matters of unity, splendor, or prosperity, to the church on earth; or that saints should dream of a kingdom of this world, or flatter themselves with the hopes of a golden age; till there be 'a new heaven and a new earth.' And on the contrary I am more apprehensive that suffering must be the church's most ordinary lot; and Christians indeed must be self-denying cross-bearers, even where there are none but formal nominal Christians to be the cross-makers. And though ordinarily

God would have vicissitudes of summer and winter, that the church may grow extensively in the summer of prosperity and radically in the winter of adversity; yet usually its night is longer than its day; and the day itself has its tempests. For, 1. The church will be still imperfect, and its diseases need this bitter remedy. 2. Rich men will be rulers of this world, and they will be generally far from true godliness, that they may reach heaven by human impossibilities, as a camel goes thro' a needle's eye. 3. The ungodly will ever hate the image of God; and brotherhood will not keep a Cain from killing an Abel who offers a more acceptable sacrifice than himself; and the guilty will still hate the light, and make a prey to their pride and malice of their conscientious reprovers. 4. Many pastors will be troubling the church with their pride, and avarice, and contentiousness; and the worst will be seeking to be the greatest, and they that seek it are likeliest to attain it. 5. Those that are truly judicious will still be comparatively few; and consequently, the troublers and dividers will be the multitude; and a judicious reconciler will be disliked by both extremes. 6. The tenor of the Gospel is fitted to people in a suffering state; 7. And the graces of God in a believer are mostly suited to such a state. 8. Christians must imitate Christ, and suffer with him before they reign with him. 9. Observation of God's dealing hitherto with his church in all ages confirms me, and the disappointment of such as have dreamed of glorious times. It was such dreams

as infatuated, among others, our English fanatics, who seemed determined to set up Christ in his kingdom whether he would or not. Many of the German protestants once expected the golden age ; but in a very short time, either the death of some of their princely supporters, or war, or back-slidings, exposed all their expectations to scorn, and laid them lower than before.

I do not lay so great stress upon the external modes of religion, as many young professors do. I have suspected, that this is from a cooling of my former zeal ; but I find that judgment and charity are the causes of it, as far as I can discover. I cannot be so narrow in my principles of church communion as many are, who are, for instance, so much for a liturgy, or so much against it, that they can agree with no church that is not of their mind.—I am less regardful of the approbation of man, and set much lighter by contempt or applause, than I did once. I am oft suspicious that this is not only from the increase of self-denial and humility, but partly from my being surfeited with human applause ; and all worldly things appear most unsatisfactory when we have tried them most. But tho' I feel that this has some hand in the effect, yet, as far as I can perceive, the knowledge of man's nothingness, and God's transcendent greatness, with whom it is that I have most to do, and the sense of the brevity of human things, and the nearness of eternity, are the principal causes of this effect ; which some have imputed to self-conceit and moroseness.

(To be continued.)

OL. IV. No. 4.

An Address to the Young.

“**R**EJOICE, O young man, in thy youth ; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes ; but know thou, that for all these things God will bring thee into judgment.”

The young have often been compared to trees in their bloom ; but, like the beautiful and promising blossoms, they often disappoint the hopes they inspire. It depends upon the principles they imbibe, and the course they pursue, whether they shall be a blessing, or a burden to their parents, their connections and their fellow-creatures. Those, who have lived to acquire the wisdom of piety and experience, have always felt a tender solicitude for the rising generation, and have endeavored to guide and guard them in the critical and inexperienced days of their youth. Solomon possessed all the wisdom, which piety and experience could teach. He knew what it was to remember his Creator in the days of his youth, and to pour out his heart before him in prayer and praise. And he knew, by experience, the folly and evil effects of walking in the ways of his heart, and in the sight of his eyes. Hence he felt a peculiar concern for those, who were coming upon the stage of life, and were to be exposed to all the dangers of this flattering and ensnaring world. This paternal and earnest concern for the safety and happiness of the young, he expresses in the words, with which this address is introduced.—These words, in their manner and solemn meaning, are adapt-

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ed to make a strong and deep impression upon the minds of the young. But what is the true import of this address of Solomon to the young? There is reason to believe that it has often been understood in a sense, which is very different from the wise man's meaning. For,

1. Some suppose, that Solomon meant to express his approbation of young people, in pursuing all the innocent recreations and amusements of life. They consider him, as representing religion, as not only free from austerity and gloominess, but as productive of the purest happiness in the present, as well as in the future state.— And it must be allowed, that he often does paint virtue and piety in this amiable and beautiful form. He says, “Her ways are ways of pleasantness, and all her paths are peace.” Again he says, “Then I commended mirth, because a man hath no better thing under the sun, than to eat and drink and be merry: for that shall abide with him of his labor the days of his life, which God giveth him under the sun.” And again, “Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works.” The truth of these observations has been found by those, who have lived a holy, devout and heavenly life. They have found that the enjoyment of God lays the only foundation for the true enjoyment of the world. The good man is satisfied from himself, and prepared to receive, to improve and to enjoy every temporal blessing in the very best manner. But yet,

2. This does not appear to be

Solomon's meaning when he says, “Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes.” We can hardly suppose, that he here addresses a pious youth, whose heart is right with God, and who loves to walk in the way of his commandments; but the very terms he uses indicate, that he is speaking to a careless, stupid, unholy youth, who has no fear of God before his eyes. And surely he could not exhort such an one to “walk in the ways of his heart, and the sight of his eyes.” It is therefore beyond a doubt that he meant to speak *ironically*, and to convey an idea directly contrary to what his words literally express. This mode of speaking the inspired writers often use, to convey their real meaning in the most strong and pointed manner. Thus God said of Adam, after he had been guilty of the folly as well as sin of disobedience, “Behold, the man is become as one of us, to know good and evil.” And thus Christ said to the obdurate Jews, “Fill ye up the measure of your fathers.” Instead of exhorting young people to gratify their corrupt and selfish hearts, Solomon meant to warn them against every evil and false way. This appears from what he immediately subjoins, “But, know thou, that for all these things God will bring thee into judgment.— Therefore remove sorrow from thy heart, and put away evil from thyself; for childhood and youth are vanity.—Remember now thy Creator in the days of thy youth; while the evil days

come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." It is presumed that every one must now admit, that Solomon meant by his address to young people to remind them of their responsibility to God for all their conduct through life; and to fasten upon their minds a strong and constant sense of that great and decisive day, when God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

But those, who are in the morning of life, may be ready to ask, Why should the wise man give us, in particular, such a solemn warning to live and act under a realizing view of the day of judgment? Did he not know, that such a view of future and eternal realities would disturb our peace, and destroy all our pleasing hopes and prospects? Why did he not make this address to the aged, who have gone through the busy scenes of life, and are just ready to appear before the supreme tribunal of their final Judge? We do not apprehend the propriety of being so solemnly reminded of the final judgment.

Now, to convince those, who are ready to speak or to feel in this manner, of the propriety of the wise man's address, and of the importance of their living in a constant preparation for their future and final account, I would suggest the following things to their serious consideration:

1. Please to reflect upon your own hearts, which are extremely corrupt and sinful. You were shapen in iniquity and conceived

in sin. You came into the world with hearts deceitful above all things and desperately wicked. Every imagination of your hearts has been evil and only evil continually. In you, that is in your hearts; there has dwelt no good thing. And your hearts have not only been full of evil, but fully set in you to do evil.—Have you not found that they have led you astray in ten thousand instances? Have they not led you to be ungrateful, undutiful and disobedient to your parents? Have they not led you to hate instruction and despise reproof; to disobey the voice of your teachers, and disregard those who have instructed you? Have they not led you to speak many vain and idle words, if not to take the name of the Lord your God in vain? Have they not led you to pursue vain amusements and sinful diversions? Have they not led you to neglect reading the bible and pious books, and to omit secret prayer, and private and public worship? Have they not led you to profane the sabbath, and to run into almost all evil in the midst of the congregation and assembly? Have they not led you to love vain conversation, vain company, and to entice others to follow your pernicious example? Have you not found your hearts opposed to God, to the friends of God, and to the cause of God, and to every thing serious, sacred and divine? Have you not felt a strong propensity to put far away the evil day, and banish, as much as possible, all serious thoughts and objects from your minds?

But instead of pushing these inquiries any further, it may be

more pertinent to ask, Whither will such corrupt and depraved hearts carry you? Can you conceive of any safety in trusting in such hearts, as you have found have so often deceived, betrayed and well nigh ruined you? Can you set any bounds to your progress in sin? Is there any evil you may not commit, or any danger you may not meet? Is it not, then, very kind, benevolent and important, that you should be solemnly warned not to walk in the ways of your hearts, when others know, and you know by your own experience, that the ways of your hearts are the ways to certain destruction?

2. Consider, that the world, in which you live, and through which you have to pass to your long home, is every way calculated to corrupt and ruin you.

In the first place, The things of the world are all full of poison, and perfectly suited to draw forth and increase the native corruption of your hearts. Every object, which strikes your eye or your ear, directly tends to affect your hearts and leave a bad impression there. All the natural good and evil you experience serve to awaken some sinful and selfish affection. All the objects around you are armed against you, and act an unfriendly part towards you. The regular succession of the seasons, the sudden and unexpected changes of fortune, the riches and honors and pleasures of life, which strongly attract your desires and hopes, as well as all the evils you fear and feel, concur to rivet your attention and affection to some vain and unsatisfactory object. You cannot

observe the passing scenes of life, and much less can you mix in these scenes, without being, in some way or other, affected and corrupted by them. All the visible and sensible objects, with which you are surrounded and connected, have a direct and powerful tendency to blind your minds, harden your hearts, and ripen you for ruin.

In the next place, The business of the world is of a dangerous and ensnaring nature to your hearts. God made you for activity, and has given you the best opportunity, in this world, to display all your active powers. You ought to be constantly engaged in some useful employment. But whether you cultivate the earth, or sail the ocean, or defend the lives of your fellow-men, or whatever other business you pursue, your calling will engross your attention, and draw your affections to some selfish interest. Any worldly business will make you worldly-minded, and unfit for the service and enjoyment of God. Every business, calling, or profession has its peculiar evils and dangers, and naturally creates some custom; or habit unfavorable to the concerns of your souls, while your hearts retain their native depravity. You may imagine that if you avoid the most public and busy scenes of life, and seek retirement, you shall escape the dangers to which you see so many exposed. But still your very apprehension of security may involve you in the most insensible, and, of consequence, the most fatal evils. You are destined to business, and that very business, pur-

sued with an unholy heart, will lead you to ruin.

Besides, you are in no less danger from the *men* of the world, than from its business and objects. You are rising up with a rising generation, with whom you must live and converse, and with whom you will be more or less intimately connected. These children of disobedience will wish and endeavour to make you feel and act like themselves, and their weight and influence will be next to irresistible. This you know by your own experience. How often have they already led you to speak and act contrary to the instructions you have received, the resolutions you have formed, and the plain dictates of reason and conscience? If you turn to your right hand or left, with whomsoever you may associate of your own age, they all lie in wait to deceive and to destroy. Idle, vain and wicked company is one of the most fatal snares to which youth are exposed, and from which it is most difficult to escape. Old company is often as corrupting as the young, and sometimes far more fatal.—Those, who have grown gray in folly, vanity and dissipation, are the most dangerous men in the world, to those youths, who of choice or necessity associate with them. This world lies in wickedness, and you cannot escape its contaminating influence, while you live in it. But remember what your compassionate Saviour has told you, "*Beware of men.*"

Furthermore, The god of the world unites with the men of the world and all the employments and objects of the world,

to lead you in the broad road to destruction. The apostle says, "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." And he asserts that the prince of the power of the air is the spirit that now worketh in the children of disobedience. While your hearts remain unsanctified, Satan has an uncontrolled influence over you, and employs every thing in the world to blind your minds and stupify your consciences and alienate your affections from God and divine things. He is a subtle and malignant enemy. He goes about as a roaring lion, seeking whom he may devour. While you are ignorant of his devices, he has every advantage to lead you captive at his will. Thus all the objects, the employments, the men and the god of this world, are united in their power and influence to destroy you. You are constantly surrounded by the most powerful spiritual enemies, and through hosts of these enemies you are passing through life. Do you not need and ought you not to receive, the admonitions which are given you by the wise man, and all other friendly admonitions of your danger? Can any thought be more proper to be continually on your minds, than your constant exposedness to final ruin?

3. Bear it in your minds, that you are now in a state of trial, and forming your characters for eternity. God is leading you through the snares, dangers and

temptations of this world, as he led his ancient people through the wilderness, to humble you, to prove you, to know what is in your hearts, whether you will keep his commandments or not. He knows your hearts, and, of consequence, knows what will most effectually try them. He tries you with health of body and vigor of mind, with the favors of friends and the frowns of foes, with the blessings of his providence, with the means of grace and the strivings of his Spirit. He places you in one situation, and then in another, to try your feelings under different circumstances. And he keeps his eye constantly fixed upon you. He watches you when you go out and when you come in ; when you are idle and when you are busy ; when you speak and when you are silent ; when you rise up and when you lie down ; when you rejoice and when you mourn ; when you hope and when you fear ; when you regard and when you disregard his solemn warnings and admonitions. Thus you are living and moving and acting under the constant inspection of the all-seeing and heart-searching God, who is perpetually exhibiting before you new and various objects on purpose to try your hearts and prepare you for the day of judgment. And can you conceive of being placed in a more serious, critical and interesting situation? Though you are thoughtless of God, he is not thoughtless of you ; though you are regardless of God, he is not regardless of you ; and though you wish to escape his eye, you cannot escape it. He knows your down-sitting and your up-

rising, and understands your thoughts afar off. He compasses your path and surrounds you with his presence, every where and every moment. Do you not then need to be reminded, repeatedly and solemnly, of your critical situation, as probationers for eternity and preparing for your final state ?

4. Remember that God not only may, but must call you to an account for all your conduct in this state of trial. He has formed you rational and immortal creatures. He has made you capable of knowing good and evil, and of feeling your moral obligation to obey all the intimations of his will, whether by the voice of his word, or the dictates of your own consciences. And since he has endowed you with rational and moral powers, he cannot consistently leave you to live as you list ; but he is bound, by the rectitude of his nature, to call you to an account for all the motives of your hearts and for all the actions of your lives. " Know thou, that for all these things God will bring thee into judgment." God was at perfect liberty whether to give you a rational existence or not ; but since he has actually brought you into existence and formed you free, moral agents, he is not, to speak with reverence, at liberty to let you pass, without ever calling you to an account for all your conduct. And though you may disregard moral obligation, yet be assured, that your holy and righteous Creator will not do it. It is just as certain that he will bring you to judgment, as that he has brought you into existence. And now consider once more,

5. Whether your hearts can endure, or your hands be strong in the day that God shall deal with you ! When he calls you to judgment, he will bring into view all that you have said, or thought, or done, that was contrary to the law of love. He will let no idle word, or sinful tho't pass unnoticed. He will exhibit your whole hearts and your whole lives before the view of the whole intelligent creation. And is it not of serious importance, that you should be prepared for this solemn scene ! The judgment, which God shall then pass will be final and without appeal. When Christ says to the righteous, " Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," they will go away into everlasting life. And when he shall say to the wicked, " Depart ye cursed, into everlasting fire, prepared for the devil and his angels," they will immediately sink into endless punishment.

In the view of all these things, which have been exhibited to your consideration, must you not see the great propriety and importance of Solomon's serious and pathetic address, and of all the warnings and admonitions given to the young through the whole word of God, to live continually mindful of that strict and final judgment to which they are approaching, and which will fix their condition for the boundless ages of eternity ? *Hear, then, the conclusion of the whole matter ; Fear God and keep his commandments ; for this is the whole duty of man. For God will bring every work into judgment, with*

every secret thing, whether it be good or whether it be evil."

DAN.

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Reflections on the Second Psalm.

1. **W**E may notice the enmity of the world against the Lord Jesus Christ. " The heathen rage and the people imagine a vain thing. The kings of the earth set themselves and the rulers take counsel together, against the Lord and against his anointed." This description of human wickedness agrees with what God said to the serpent, who deceived and destroyed the first parents of mankind, " I will put enmity between thee and the woman, and between thy seed and her seed : it shall bruise thy head and thou shalt bruise his heel." This enmity appeared in Cain's murder of Abel. It appeared in Pharaoh's conduct towards the children of Israel. It appeared in the wars of the nations against the chosen people of God in ancient times. It also appeared in the conduct of the wicked among the professing people of God towards the faithful prophets and teachers. It was seen in the violent and murderous hatred of the Jews against Christ when on the earth. It existed in the days of the apostles, and it has continued from their days until the present time. The anti-christian opposition of the present age shows the rage and madness of the wicked against the name and the kingdom of Jesus Christ.

2. We are taught in this psalm what the wicked desire to

gain by opposing the holy Saviour. They say, "Let us break their bands asunder and cast away their cords from us." The wicked hate the obligations, by which they are bound to love and serve God, and to honor and obey Christ Jesus. In the law every rational creature is required to love God with all his heart and soul, with all his mind and strength; and to love his fellow-creatures as himself. But sinners, wholly and supremely, love themselves. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." In the gospel sinners are required to repent and believe on the Lord Jesus Christ. They are required to yield submission and obedience to his authority that they may be pardoned, and enjoy his favor. They are required to devote themselves and all their interests to his service and glory. But they refuse to comply with the gospel. They attempt to resist the authority of the Saviour, and to break the obligations which he imposes.

3. This psalm teaches us that the efforts of the wicked against Christ are vain. "They imagine a vain thing." They cannot break his bands nor cast away his cords. They cannot oppose God with the least success. God is holy in all his purposes and in all his conduct. And the law is holy, just and good. The requirements of the gospel are plain, easy, rational, indispensable and unchangeable. What can they, who refuse to obey Christ, ever effect? Can they change his character? Can they alter his requirements? Can they impeach his goodness? Can

they resist his power? Can they frustrate his purposes? Can they ever break their obligations to love and obey him and to glorify his great and holy name? They desire and labor to do what is impossible. In view of such vain desires and such unwise exertions, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

4. We are also taught that God is angry with his enemies. "Then shall he speak unto them in his wrath and vex them in his sore displeasure." God shows his wrath against the wicked by his threatenings. He speaks to them in his wrath. How he spake to Cain! How he spake to Pharaoh! How he spake to the Jews by the prophets, by Christ and the apostles! He now speaks to sinners in his wrath, and threatens to inflict endless damnation upon every one, who refuses to repent and believe on Christ Jesus.—He shows his wrath against sinners by his judgments. He vexes them in his sore displeasure. He vexed the people of the old world, when they were destroyed by the flood. He vexed Sodom and Gomorrah. He vexed Egypt. He vexed the nations and their kings, who fought against his people. He vexed the Jews by the Romans, when Jerusalem was destroyed. He is now vexing the anti-christian powers. And he will judge and destroy from the face of the earth all the nations and families, that oppose the Lord Jesus Christ and his kingdom. But the great day of his wrath against his enemies will not come until the heavens and the

earth be no more. Then "the son of man shall come in his glory and all the holy angels with him. Then shall he sit upon the throne of his glory." Having blessed and received the righteous into heaven, "he shall say unto them on the left hand, Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment." Then, indeed, "he shall speak unto them in his wrath and vex then in his sore displeasure."

5. God honors Jesus Christ whom the world hate and oppose. He says, "Yet have I set my king upon my holy hill of Zion." Zion was the place of the visible residence and glory of God with his people upon earth, before Christ appeared in the flesh. It was a type of his heavenly and eternal residence with his people in their future existence. From the fall, God began to prepare the way for Christ's appearance upon the earth, in the face of all his foes. In the fulness of time, Christ entered into the dominions of his rebellious subjects. Here he fought with the sword of the Spirit, and with the whole armor of God. His enemies opposed him; but they could not prevail. They put him to death when he put himself into their hands; but he arose from the dead. And now he is ascended into the heavens. There he liveth and reigneth. All power in heaven and earth is given unto him. He is made head over all things unto the church. He will reign and be exalted and glorified for ever and ever.

6. In this psalm we are in-

formed of the purpose of God respecting Christ and his kingdom. Christ declares the eternal decree. God avows him to be his Son. This was done when he was baptized. It was repeated during his public ministry. He owned and received him, when he arose from the dead. After his ascension, his acceptance with the Father, and his exaltation were manifested by the gift of the Spirit and the wonders wrought by the apostles in his name. As Christ is the Son of God, he is the heir of all things. And God engages to give the world of his enemies into his hands. He says, "Ask of me, and I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.—Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." This has not been wholly done. Many kingdoms and nations Christ has already destroyed. And all the nations that do not submit to his authority and obey his commands he will destroy. This great and dreadful destruction Christ has now come from his place to accomplish. For an age he has given his people an unusual spirit of prayer. They have prayed that the kingdom and the greatness of the kingdom, and the dominion under the whole heaven might be given to the people of the saints of the most high God. Their prayers will be answered. But they cannot be answered until their enemies are removed from the earth. No doubt the church, in view of present and approaching judgments, may adopt the words of the Psalmist; "By

terrible things in righteousness wilt thou answer us, O God of our salvation." Christ will break the opposing powers of the earth with a rod of iron; he shall dash them in pieces like a potter's vessel. But,

7. Before they are destroyed they will be instructed. God instructed and warned Pharaoh before his destruction. And he has usually instructed and warned his enemies, that they might be hardened and fitted for destruction before they were destroyed. So we have reason to believe he will now do. He will send the gospel through the world and cause it to be preached unto every creature. By his ministers he will say, "Be wise, now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the Son, lest he be angry and ye perish from the way, when his wrath is kindled but a little."—Some kings and nations may hear and obey the gospel and so escape utter destruction. But generally they will reject the gospel, and resist Christ and his ministers. They will gather themselves and be gathered to the great and final conflict of Christ and his enemies on the earth. What John foretold under the out-pouring of the sixth vial has been for years and is now fulfilling. He says, "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to

the battle of the great day of God Almighty." Under the seventh vial he says, "There came a great voice out of the temple of heaven, from the throne, saying, *It is done.* And there were voices and thunderings and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." In the time of these events we live. The scenes of wrath have begun. The visible church and the world have been preparing and are now fitting with great rapidity for the hour of divine judgments, which has commenced, and which will continue until every nation, and kingdom, and family, that oppose the Lord Jesus Christ and his holy kingdom be destroyed from the earth. Well then may we adopt the closing words in this psalm: "Blessed are all they that put their trust in him." In reference to the present events he says, "Behold, I am come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."



FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

On Amusement.

A DEPTS in the science of human nature have affirmed, that to discover the ruling

passion of an individual, it is only necessary to observe the manner in which he spends the hours allotted to recreation ; philosophers also have asserted that the state of national amusements, presents a true emblem of national character. In a rude and uncivilized state of society, we find men attached to rude and brutal sports ; savage nations also delight to have the torture and groans of a fellow-creature mingle with the riot of their festivals. In the pages of history we view warlike nations encouraging in their diversions, severity of exercise, and contempt of fatigue ; and if we trace their improvement in arts and sciences, with their approaches to luxury and despotism, we shall find public amusements exhibiting all the different gradations of refinement, immorality and cruelty. If men, in their choice of amusements, are directed to those which afford them the greatest pleasure, and if large bodies of men are influenced in similar pursuits by the same individual principles, we may suppose public diversions to be often an epitome of the taste and moral habits of those by whom they are sanctioned. Admitting the truth of this proposition, and casting our eyes upon our own state of society, we find its amusements not degraded by licentiousness ; not stamped with immorality ; but strongly tinged with extravagance. This extravagance invariably leading to luxury, has ever been the attendant of national degeneracy, and the harbinger of national judgments. This excites in societies, ostentation and contempt of honest industry ; in neigh-

bourhoods, envy and false emulation ; in individuals, forgetfulness of the wants of the unfortunate. The cause of the widow and the orphan is unsupported, and their cry is not heard, because he who should relieve them, is absorbed in the splendor of his own pursuits, or whirling in the vortex of dissipation. While the fondness for expensive amusements, destroys the resources which might dry the tear of affliction, and cause joy in the house of mourning, it miserably wastes that time which was given us for more valuable purposes. The term of our probation is short ; many duties are allotted us to perform, and on their performance depends, the bliss or the woe of an eternity. Our amusements, tho' harmless in themselves, become sinful when they interfere with necessary employments, or with moral duties. Some allege that while they attend fashionable diversions, they are careful to relieve the destitute, and to perform what is required of them, as rational and accountable creatures. This *may* be the case : men have been supported many days against the fury of the winds and waves, upon a single plank, while their companions, and the ship that contained them, went down to the depths of darkness. But as the men upon the plank must perish if not rescued from their hazardous situation ; so those men, who continue in the giddiness of vanity, must acquire a relish for purer joys, if they would ever enter into the kingdom of heaven. But let him who retains his integrity, amidst the whirl of folly and dissipation, enquire if he has realized no ill

effects from this exposure? If, when he has desired to refresh the mind amidst the circles of gaiety, he has not found it enervated, and rendered unfit for application; if, when he has sought to forget the corrosion of care, or to lose the memory of affliction, he has not returned, covered with disappointment, and sunk in despondency? If he has not often realized that in laughter the heart is sorrowful; that the end of such mirth is heaviness? If, in the prosecution of these sports, he has been filled with peace for all mankind; animated to perform his duty; to oppose vice; to cherish unassuming merit; to relieve indigence; to be found faithful in all things, to wait cheerfully for the coming of his Lord? If he has returned from the circles where piety is only mentioned to be ridiculed, with a stronger determination to persevere in it unto the end; if he has returned from the midnight festival, with an heart full of dependence on God, and disposed to address him, with composure and reverence? Does he not rather see the "ghosts of his murdered hours" gliding into the recesses of his retirement, interrupting the solemn hour of his devotions, and distracting the worship of his Creator? If he bears testimony to the truth of any of these descriptions, his pleasures have interfered with superior interests, and hindered, in some degree, the cause for which he came into the world.

The mind of man is not calculated for constant and intense application. Relaxation is necessary, it is justifiable; but let us no longer be deceived in the

nature of that which we adopt. Let us not give the epithet of pleasure, and associate the idea of enjoyment with those amusements which prevent intellectual improvement, lead us to neglect more important duties, and will in the end be found tinged with bitterness.—Let us select those which do not enervate the mind, which do not waste the patrimony of the fatherless, which do not lead to forgetfulness of what we owe to ourselves, to our friends, to our God. Let us receive the enjoyments adapted to each season of life, with cheerfulness, and with gratitude, remembering in the midst of our amusements, that the eye of Omnipotence is upon us, and that we are hastening to a place, where there is neither wisdom, or knowledge, or device. In every earthly employment, pursuit, or relaxation, let us conduct as we shall wish we had, when our feet stumble upon the dark mountains of death; when we stand on the verge of eternity, and review the scenes of a past life; when we depart from all that we have seen and loved, to receive in that unknown country, a just and an immutable reward.

Hartford, March 3, 1811.

On the nature and extent of the Atonement with respect to its objects.

THERE is no one doctrine that lies more at the foundation of revealed religion, than that of atonement for sin by vicarious sufferings. It is that, more than any thing else, which

is characteristic and essential ; it is the glory of Christianity ; it is that which makes the GOSPEL glad tidings of great joy unto all people, and worthy to be proclaimed to an apostate world, by the whole multitude of the Heavenly Host. Traces of this doctrine, indeed, may be dimly seen in the ancient heathen mythology ; but even this mythology, corrupt as it was, had its origin from truths revealed to good men in the early periods of the world ; and handed down, from age to age, through the medium of tradition, mixed in their progress with many inventions suggested by men, who liked not to retain God in their knowledge. That such was the fact must be evident from the general diffusion throughout the pagan world, of the belief, that God's favor might be propitiated by the sacrifice of beasts, offered up as a burnt-offering, under the notion of making atonement for sin ; for, an expedient, so remote from our natural views of retributive justice, never could have occurred to the reason of man at all, much less, could it have obtained such an authority amongst the ancient nations, unless it were derived from such an origin.

The system of pagan worship, established by law, and held in high veneration by the nations after the flood, and, more modernly, by the Greeks and Romans even for some centuries after the coming of Christ, by sacrifice, prayer, and burning of incense, under the auspices of a standing priesthood, embraced some primary truths derived from revelation in com-

mon with the true religion ; and was not as total an apostacy from it as Mohammedism or modern infidelity, whose votaries have attained to a pitch of gigantic wickedness and irreligion before unknown. The pagan rites imply the doctrine of an atonement for sin by vicarious sufferings, though by them not understood ; still we may consider this great doctrine as, exclusively, the doctrine of revelation, and most essential in that scheme of religion by which fallen creatures can have access to God. Without holding the reader any longer in suspense,

It is proposed, at some length, to investigate the Scriptural doctrine of atonement for sin by vicarious sufferings, with a special relation to its objects, in the great scheme of man's redemption by CHRIST, under the following proposition :

CHRIST, the son of God in our nature, pursuant to the covenant of redemption between the SACRED THREE, in which a definite seed was given to serve him, did, as God's servant, in the room and stead of sinning man, so endure the curse of the law, for them, that salvation might be offered and bestowed on all who would accept it, the law notwithstanding.

We shall endeavor to evince the truth of this proposition,

1. By declarations of Scripture ;
2. By the universality of the Gospel offer ;
3. By the aggravated guilt of Gospel sinners ;

4. By the tenor of the sentence of the final Judge ; and then,

5. We shall attempt to answer some objections to this scheme of doctrine.

1. Then we shall endeavor to evince the truth of the proposition by declarations of Scripture.

The angel Gabriel, addressing Mary the mother of CHRIST, says, Luke i. 35, "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, therefore, also, that holy thing which shall be born of thee shall be called the Son of God." Paul, in his letter to the Philippians, ii. 6. &c. speaking of CHRIST, says, "Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took on him *the form of a servant*, and was made in the *likeness of men* : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." And the writer of the epistle to the Hebrews, Chap. ii. 16. speaking also of CHRIST, says, "For verily he took not on him the nature of angels, but he took on him *the seed of Abraham* ;" and 17, "Wherefore, in all things it behoved him to be made *like unto his brethren*." Isaiah also, Chap. xliii. 1. &c. speaking of him, in the name of the FATHER, says, "Behold, my *servant* whom I uphold, mine Elect in whom my soul delighteth ; I have put my SPIRIT upon him, and he shall bring forth judgment to the Gentiles." "He shall not fail, nor be dis-

couraged, till he have set judgment in the Earth." And v. 6. after the most sublime and solemn introduction possible, "He says, I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a *covenant of the people* for a *light of the Gentiles* ;" and v. 7. "To open blind eyes, and to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Also in the liii. Chap. the prophet says, with reference to the same Divine Person, "He is despised and rejected of men ; a man of sorrows and acquainted with grief. Surely, he hath born *our griefs*, and carried *our sorrows*, yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for *our transgressions*, he was bruised for *our iniquities*, the chastisement of *our peace* was upon him, and with his stripes are *we* healed. *Still we* like sheep have gone astray, we have turned every one to his own way, and the LORD laid on him the iniquity of *us all*. He was taken from prison and from judgment, and who shall declare his generation, for he was cut off out of the land of the living, for the transgression of my people was he stricken. When thou shalt make his soul an offering for sin *he shall see his seed* ; He shall see of the travail of his soul and shall be satisfied ; by his knowledge shall my righteous servant justify *many*, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured

out his soul unto death, and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors." These passages of Scripture are sufficient, without comment, to prove the several adjuncts which, for the sake of form and precision, stand connected with the point chiefly in view, in the proposition before us.

We will conclude this head by adducing a few passages of Scripture which, in terms at least, prove, that the atonement of CHRIST has such a relation to the human family, as to bring all its members into a salvable state. The first passage we shall advert to, in John i. 29, is the following; "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." These words, "Behold the Lamb of God, which taketh away the sin of the world," are the words of John the Baptist, the great forerunner of CHRIST, whose office it was to prepare his way before him, and who, on this occasion, as it were with his finger, pointed him out to those about him, while he pronounced these words, "Behold the Lamb of God, which taketh away the sin of the world." He is, in this passage, called a *Lamb* to denote his innocence, his gentleness, and his patience under sufferings: He is called *the Lamb*, to signify, that he is the antitype of the pascal Lamb, which was slain for every house in Israel, and whose blood, struck on the two side posts, and the upper door-post of the house, and there seen, covered

the whole house-hold, from the vengeance of the destroying angel, when he slew the first born of Egypt: also, of the two Lambs which were offered on the altar of burnt-offering, the one in the morning, and the other in the evening, day by day, continually, and of whatever else was offered on the altar to make atonement for any person, or for the whole congregation of Israel: He is called *the Lamb of God*, because he was appointed, and consecrated of God to take away sin, by the sacrifice of himself, and was accepted in his offering: *He takes away sin* by declaring God's righteousness in its remission, while, by bearing the full weight of the penalty of the law in his own person, he demonstrates that God will by no means clear the guilty: and as in the morning and evening sacrifice, and once in every year, atonement was made for all the congregation of Israel; so, when CHRIST offered up himself without spot to God, he atoned for the sin of the world, both Jews and Gentiles.—Two remarks will finish what we have to say on this passage, the first is, that as by the Levitical Priesthood, which was a figure of the true, atonement was made for all the congregation of Israel; so CHRIST, who abideth a priest continually, by the sacrifice of himself, finished transgression, and made an end of sin, so that all men may attain salvation, the law notwithstanding, on the condition of faith alone. The second is, that the phrase, "who taketh away the sin of the world" being in itself as general and unlimited as possible, and

not being restricted by the context, proves, *by force of the terms*, the truth of the proposition in its full extent. It is worthy of notice, that the word *sin*, in the singular number, is more comprehensive than the word *sins* would have been; the latter might have been thought restricted to actual transgressions; while the former includes with these, the sin of our nature. The passage then, will stand for proof, until it can be shewn, that the terms are necessarily limited by the nature of the subject.

(*To be continued.*)

A Caution to Youth.

CONSIDERING our ignorance of what is for our advantage, and of what is not, in the goods of this life; it is certainly wisdom in us to moderate our anxiety for worldly success, and restrain our grief at what, at first sight, appears to be misfortunes.

Our happiness or misery in this life, in a great measure depends upon the just or false ideas we have of their source. By example, and too often by education, we form false opinions of happiness; and our future conduct in life is in a great degree regulated by the opinions of youth.

Thus, for example, a youth observes men employing their whole power in the pursuit of wealth; and by constant example, he is led to conclude that riches should be the chief object of his pursuit. The splendid appearance of wealth, and

the apparent happiness which attends its possession, confirms the illusion. He accordingly pursues this object with all the ardor of youth; and, perhaps, fails of obtaining it; for it is not the lot of all to be rich. His disappointment is great indeed, he sought riches as the chief good; and in lieu of riches he is forced to accept of poverty, or at best, of a bare competency.

At the same time he sees others whom, perhaps, he thinks are not so worthy as himself, in the possession of this blessing, in the pursuit of which he has spent the best of his days. He sees his error too late to be entirely corrected, for his mind, like a bow which has been long bent, has lost its spring. He is filled with discontent; he is dissatisfied with himself, and with all around him; and to complete his misery, envy, the vilest of the human passions, takes possession of his soul; and unless restrained by a superior power, he will give the reins to all his wicked passions, and plunge headlong into the gulf of dissipation.

This is not exaggeration, we daily see the end of disappointed ambition—of a false idea of the source of happiness.

But we will suppose he has obtained his object, he is in possession of riches. In his hands, perhaps it is rather a curse than a blessing. The greatest pleasure that wealth confers, is the power of relieving the distresses of others; and men, who have spent their lives in its pursuit, are too often incapable of enjoying this happiness. He has obtained that, which is only a means of happiness when

parted with. In fine, the rich often find that instead of a real good they have spent their lives in the pursuit of a shadow.

On the other hand, many things which are supposed to be sources of misery, often prove to be the greatest blessings; and the truly wise man often welcomes that, from which, men in general turn with disgust.

The reflecting man, who views these truths, will own that it is necessary to form a just idea of happiness, in youth, before the mind is confirmed in the prejudices of the world. That in a well ordered mind alone, we are to look for happiness. He will say to himself, "As it respects external objects, I know not what is for my good, and what is not: I will receive the things of this life, as afforded by the hand of an all-wise Father: I will not be over anxious, for that will be to distrust his wisdom and goodness: I will not laugh in prosperity, for it is uncertain and may prove a curse: I will not mourn in adversity, for it is God who deals the blow." P.

Hartford, March 10, 1811.

The Prayer of a person who was led to see his own weakness and danger, but had great doubts of the truth of Christianity.

O ALMIGHTY Father! I beseech thee to give me a heart to approach thy presence with the greatest humility, and to ask for those things that are agreeable to thy will.

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May I have a sense of my dependence upon thee, and put my trust in thee at all times. Oh, do thou guide and direct my mind that I may believe and understand the truth. May I walk as before thee with a humble heart, putting my trust in thee at all times; I see that I am liable to commit the most heinous sins and vilest transgressions, unless thou, Lord, dost in mercy prevent me; and that I am not safe one moment, but am liable to be destroyed by the least accident, unless thou in mercy dost protect me. O my God! I beseech thee to keep me from sinful thoughts and actions, and from perils and dangers, and cleanse my heart from all unrighteousness, and guide me in the perfect way, and prepare me for my great and last change, and for thy divine will and pleasure.

A Prayer of the same person after he was convinced of the truth of the Gospel, and began to see the glory of God in the face of Jesus Christ.

MOST glorious and everlasting God! I would adore thee for thy goodness and perfections, for thy mercy in the redemption of a lost world by thy Son Jesus Christ. Do thou enable me by thy grace to approach thy presence with the greatest reverence, humility and love, and to ask for those things that are agreeable to thy will. I beseech thee to cleanse my heart from its impurity with the redeeming blood of Jesus Christ, and guide me by the influence

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of thy Holy Spirit into all truth as it is in him. Fill my heart with thy love, that I may love thee and the Saviour supremely. Keep me from the evil of the world. Fit and prepare me for my great and last change. Make me such as thou art pleased thy most faithful and obedient children should be in all things, and shew mercy to my soul for thy infinite mercies through Jesus Christ, and for his merits, to whom with thee, and the Holy Spirit be all honor, glory, and praise, now and for ever. Amen!

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

A hypocritical Professor's thoughts on his past life.

HOW have I lived! how have I been a slave to the world, and never believed it necessary to have a change of heart in order to make me a Christian! I have many years been a professor of religion; I endeavored to perform my duty, as I then deceitfully supposed. My motives in professing religion were, I was as good as my neighbors; I was always a friend to religion as I supposed in my sense of it, and I believed morality could save me; I thought every one ought to be a Christian and have their children baptized, and then they might rest secure. I at the same time joined in various diversions, and encouraged all kinds of amusements. Oh, what a life I have lived! how could I be so long negligent of the

grace and love of God! how could I so long trust in my works when the whole volume of God's word stands ready to condemn me to everlasting woe! Can I ever expect to be pardoned, when I have been a vile hypocrite, slighted the offers of a Saviour, and trusted in my own righteousness! I am a miserable offender; I stand condemned in God's sight, and now see that I never did a holy act, nor one thing through which I may hope for pardon; I now see that I have broken all the commands of God: "He that offends in one point is guilty of all." Where shall I fly for refuge! how shall I escape the wrath of my offended Father, whose mercy I have slighted, and have neglected to give my heart to Christ, who has suffered and died to redeem all that will come humbly and accept freely his grace and live. Oh this wicked, this depraved heart! can it ever be subdued? Can I, who have been a slave to Satan all my life, be blessed with Almighty love and have Jesus for my surety and guide to everlasting happiness? Yes, I perceive the vilest souls have room if they ask aright; let me then on my bended knees implore pardon for my base ingratitude. Gracious God! wilt thou soften this proud, this stubborn heart and subdue it to thy holy will; teach me to live to thy glory; keep me in thy love; make me, Lord, a new creature and cleanse me from iniquity. I beseech thee to convince all souls who have named the name of Christ, without sincerity, that they are deceiving themselves, and will surely be disap-

pointed at the judgment day. Then my good works which made me esteemed among my fellow creatures, will be esteemed filthy rags; not by my own righteousness, but through Christ alone can I hope to be saved. Adam's transgression makes all his race guilty; Christ alone can recover us. We must be made sensible that we can do nothing to merit salvation, for unless the heart is renovated by Christ's spirit, we cannot do a holy act. How can a bitter fountain send forth sweet water; and without holiness no man shall see the Lord. Oh may no one ever commit so much sin as I have done by making a profession of religion without being born of God. Except a man be born again he cannot enter the kingdom of God.

Fragments Extracted.

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Sin.

OF all the wonderful things which constitute, or are intimately connected with, the dispensation of grace, perhaps there is none of which we have so inadequate a conception as sin—its essential deformity and most fatal tendency. When we talk to a careless liver of the guilt of his ordinary conversation in the world, and describe sin in the fearful language of the Bible, we seem to him as dreamers. Even the most humble and advanced Christian finds it difficult to fix in his mind such a sense of the sanctity of God's law, and the ter-

rible profaneness of violating it, as corresponds in any tolerable degree with the measure of these things in holy writ. Yet certainly it most nearly concerns us to appreciate them justly. Now it is impossible to conceive any truth so calculated to penetrate us with a just horror of sin in general, and with the deepest confusion for our own offences, as the doctrine of the cross. It stamps upon evil a character of darkness and horror which no tongue can utter: it bears in its amazing mercy the most awful testimony to the majesty and justice of God; and while it pours gladness into the bosom of the penitent, speaks death to the presumptuous rebel.—It is worth observing, in this place, that an objection sometimes made to Revelation on account of the astonishing costliness of the sacrifice, which it declares to have been provided as an atonement for guilt, admits of the same reply which may be offered to the common argument against the moral character of God from the extent and intensity of suffering allowed to prevail in the world:—both are calculated to attest visibly, and to all ages, the dreadful consequences of sin. Can it be said that the apprehensions entertained of this by mankind are generally such that we can think the evidence has been more than sufficient?

Patience and Humility.

"IN patience possess ye your souls." This was the solemn precept and premonition of

Christ himself ; of him who, "when he suffered, threatened not, but committed himself to him that judgeth righteously ;"—"who, for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of the Majesty on high." Of what importance it is to "patient continuance in well-doing," that Christians should learn constancy under afflictions ; and of what efficacy the example of a suffering Saviour was believed by the apostles to be, for working such a temper in their disciples, the Epistles of the New Testament every where attest. "By faith and patience ye inherit the promises." "We are partakers of Christ, if we hold the beginning of our confidence stedfast to the end." "Ye have need of patience, that, after having done the will of God, ye might receive the promises." "It is better that ye suffer for well-doing, than for evil doing ; for Christ also hath once suffered, the just for the unjust." "Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." "Rejoice, inasmuch as ye are partakers of Christ's sufferings."—It is not, indeed, accurate to define virtue, as some have done, the sacrificing of a present for a future greater good : virtue must ever be essentially the same ; and the day will assuredly come, to every true servant of God, when holiness will be the most delightful of all exercises, unaccompanied even with the appearance of a loss : yet, in our present state, with corrupt

hearts in a corrupt world, it cannot be denied that persevering self-denial is at the basis of all moral excellence. We must be ready to abandon much, and endure much, if Heaven is the prize we seek for.

There is another Christian grace, of the highest worth, which is intimately connected with self-denial, and peculiarly taught in the doctrine of the cross,—Humility. Can we see the Son of God crucified for our sins, and still indulge a lofty, self-congratulating spirit ? Had our crimes brought a friend, a wife, or child, to an infamous death, should we dare to stalk round the world with a triumphant look, and proud, braggart deportment ? In such a case, surely the very worst would hide his face in the dust. But we have crucified the Lord of life : our crimes have brought the ever-blessed Emanuel to shame and suffering. A just view of the great superiority of moral worth over all other advantages, and such a sense of our own moral unworthiness, as the cross of Christ can alone teach, would effectually deliver us from that over-weening and selfish folly, which even the ablest of men, untaught in the school of Christ, are ever ready to mistake for magnanimity.—It is not, however, the sufferings of our Saviour only that should cover us with confusion : the recollection that his death is our life ; his shame and sorrow, our everlasting joy : these, surely, are thoughts which, above all others, must empty us of selfishness, draw forth every grateful and generous affection, and bring us to the foot of the

cross, in mingled tears and rapture, to join the song of angels ; " Glory, and power, and thanksgiving, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."—Let it be remembered, that pride is a preference of ourselves ; love and gratitude, a preference of others. These sentiments, therefore, cannot subsist together ; and whatever tends to excite the better feeling, must tend also to expel the worse.

Atonement.

THE doctrine of the Atonement is, I am persuaded, acknowledged, and its value in some degree felt, by a very large proportion of those who profess any seriousness at all on the subject of religion. It is too cardinal a truth to be overlooked ; too comfortable an one to be wilfully neglected. We find, therefore, the satisfaction which Christ has made for sin mentioned by many, with a certain expression of trust and thankfulness, who, on the whole, are living very carelessly, and have exceedingly inadequate notions of the dispensation of grace in its other parts. This doctrine, however, can hardly be well understood, or cordially received, except by those who have known the burden of sin ; who feel their need of a Mediator ; and love Christ, not merely as a being perfectly excellent and amiable, but as their Redeemer.—This is the nearest relation that subsists between Christ and his people. He has

made, he preserves, he guides, protects, and blesses us ; but all this he would have done though man had continued upright. To have become the Saviour of a guilty world, its deliverer from bondage and death, invests him with a character far dearer, because far more necessary, to all who can estimate its value. And what but the blindness, the death-sleep of sin, can hide its value from us ? We may speculate, if we please, on the moral government of God, and marvel (it is, indeed, very marvellous) that he should have permitted a whole world to be sunk in guilt and ruin. We may estimate, if we will, the palliation which our offences receive from the infirm nature we inherit, and the evil examples that surround us. But, when our philosophy and our moral calculations are exhausted, let memory and conscience speak. Have you loved your Creator and Benefactor with your whole heart ? Have you indeed preferred his favor before the pleasures of sense, of reason, of fancy, of ambition, of affection ? Have you cordially believed, and acted on the belief, that to serve him with every faculty and every feeling is true wisdom, and will issue in perfect happiness ? Have you been holy and humble, just and pure in every thought and word and work ? Happy, happy they (if any such there be) who can honestly answer, Yes !—but not unhappy those, who, knowing their sins, and confessing their unworthiness, have taken refuge in the sanctuary of a Redeemer from the power and persecution of their enemies. I do not say

that they who need a Saviour little, will love him little : that is impossible : but surely those who feel that they need him much, must love him ardently. Let them cherish the holy fervor. It will pour gladness into their hearts. It will purge them of every low thought, every selfish and worldly affection ; as the sun, ascending in the rear of darkness, scatters the mists that lie heavy on the earth, and sheds upon every object the same glad and peaceful radiance in which his own glory is for ever enshrined.

There is one common and capital error in this subject, which must not be left unnoticed. Persons who do not live strictly, are very apt to imagine that the Gospel is a mitigated law, and the death of Christ principally effective in softening the rigor and relaxing the straitness of the old commandment. This is a most fatal misapprehension of the whole matter. So totally is it at variance with the whole tenor of Scripture, that (if it were not presumptuous to speculate on the possible proceedings of God) we might venture to say, if the law of perfect holiness could have allowed of any abatement, Christ had never died. That law, like its Author, is immutable. God is the same yesterday, to-day, and for ever. "Be ye perfect," is the precept of both Testaments. It is among the most sublime and characteristic features of revelation, that, even in a scheme of condescension by which sinful beings are to be restored, and some provision therefore of necessity made for infirmity and corruption, the

perfections of God are never compromised. The Scriptures never lower down the standard of holiness to the imperfections of man, but strive to raise his weakness to that noble and celestial height. Every thing is in the ascendant. *Sursum Corda, Sursum Corda.* The doctrines, the precepts, the examples, the images, the language of the Bible—all breathe a tone of sublimity that ill harmonizes with low pursuits, sensual appetites, and worldly affections. Let us follow whither they lead us. He only is truly happy, who has happiness within himself ; whose soul is free, and whose wants are satisfied :—holiness alone is liberty ; the favor of God the only source of perfect and abiding satisfaction.

Religious Information.

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Mission to Rangoon in the Burman as an evidence that the tender mercies of the Heathen are cruelty.

Messrs. Chater and F. Carey having undertaken a mission to the Burman empire, they took a passage for themselves and their families on board a ship bound from Calcutta to Rangoon, where they arrived in the month of December 1807. We extract some particulars of the mission.

"They received much kindness from an English gentleman of the name of Rogers, by whom they were introduced to the Maywoon, or Governor of Rangoon. Mr. Rogers is what

is called a Shubundar, and is third in the government. He told the missionaries that the governor was pleased at their arrival, and that if they wished to build, or do any thing of that kind, and asked leave, it would be granted.

"Mr. F. Carey having studied medicine, and walked the hospital at Calcutta, has introduced the vaccine inoculation in Burman. After having vaccinated a considerable number in the city, he was sent for by the Governor, to perform the operation upon his children. This afforded an opportunity to speak to him respecting a person to teach them the language, as they could not get any person to do it without an order from the governor. They speak of the Burmans, at present, as kind and good-natured : you may go into their houses, and eat and drink with them, without any ceremony, and they will do the same with you.

"The punishments which thieves, and those who drink spirits, &c., meet with in this country are very severe and frequent. Within a few days the missionaries saw the punishment of beheading, of cutting off the legs, of crucifying, and of pouring boiling lead down the throat*.

"* The following article is taken from the *Oriental Star*, a Calcutta news-paper, of Jan. 23, 1808.

"An English gentleman recently arrived from Rangoon relates as follows :

"The viceroy of Rangoon (whose son's head had been cut off at Ava for chewing opium) had upon his arrival at the latter place, just before he landed, drawn his sword on board a boat, and thrown the scab-

"The Maywoon, or Governor, referred to in the note,

bard into the river. His attendants remarking this extraordinary act, asked him the cause of it. His reply was 'My sword shall never be sheathed till it has revenged the death of my son !'

"A man for chewing opium was put to death by crucifixion, in which red hot nails were used : in this position his belly was ript up, and in that horrid situation he was left to expire ! His entrails lying at his feet were immediately devoured by crows and vultures, several hours before the unhappy man ceased to breathe, and of which he seemed to be sensible.

"Another unhappy wretch, for getting drunk, had hot lead poured down his throat in small quantities of about half a glass-full : the two first caused a strong smoke to issue from his mouth, of which he was apparently sensible ; but the third dose put an instant period to his existence. Another culprit, for a similar crime, was sentenced to be roasted alive, which execution was to take place a few days subsequent to our narrator's departure from Rangoon. Two others, one who had run away from the Burman army, and one whose father had done the same (but he had not been taken) had their legs cut off above their knees, were also nailed up by their hands with red hot nails and, the hair of their heads tied fast up to a pole : thus situated, they were left to bleed to death. These miserable wretches remained alive for some hours, during which their piercing cries were distressing beyond expression. Not an inhabitant in the place had any rest the whole night in consequence. The wives and children of the last unhappy sufferers were to be blown up in three days afterwards.

"We understand that the viceroy who ordered these unparalleled torments, had, during a long administration, executed the duties of his office with the greatest mildness and benevolence, screening many offenders from the rigor of the bar-

seems to be the same that the missionaries were introduced to, and whose children were vaccinated. Mr. F. Carey mentions some of the same facts; but not as being inflicted for the same crimes, nor in revenge for the death of his son, which latter circumstance however might be true, though he did not know it. 'When we were there (says he) his time was much taken up in giving orders for punishments. He has now been governor for fifteen years. Formerly he was too mild; he is naturally of a mild disposition, for which he was called to an account by the king of Ava. But now he is determined to be severe with all those who deserve punishment according to their laws. Five or six have been crucified, and their bellies ripped up when alive, for murder. One of these has been executed since our arrival. One had his legs cut off for running away from the army: one had boiling lead poured down his throat for drinking a glass of brandy; and two women are to be given to a tyger for murder.'

"This afternoon" (writes one of the missionaries on the 28th of January 1809), "a messenger was sent by Mr. Rogers, desiring me to wait upon the Maywoon immediately. Accordingly I dressed and went, attended by Mr. Rogers, the Shaubundar, for my interpreter. As it is customary, I took

barons law of their country: but the execution of his son by the court of Ava had driven him to the highest pitch of desperation, and caused him to vow that the bloody criminal code of his country should be enforced to the utmost extremity.'

off my shoes at the outward steps, and went into the inner apartment. The Maywoon was lying down. I approached him, as all the officers of government and others who wait upon him do, upon my hands and knees, and sat myself down on a carpet by Mr. Rogers, with my feet from the minister. He made several enquiries about the cow-pox; (I had already vaccinated more than fifty persons, which he had heard of) and after asking several questions, he desired that I would vaccinate his children. I vaccinated about nine persons in his house, two women, three of his children, and four others. His wife opposed it at first: however, she came and sat by me, and saw the whole process. Upon the whole she seemed very much pleased.

"To the king belong thirty two provinces, something like the United States of America; and over each province a Maywoon is appointed, who has absolute power over all the subjects to do what he pleases, and in whose hands is life or death: no other officer under a Maywoon has power to take away life.

"There are very good teak houses, erected by government, for the accommodation of strangers, all over the country, in which you may live until you can provide one for yourself. I have visited many of the most respectable people, as well as those of the poorer sort; and among them all have met with the same kind disposition: their house, and every thing they have, is at your service. When I enter the dwelling of a

Burman, the women and children come and sit round me on a mat, and talk to me, though I do not understand them, and offer me any thing they have. If there be any thing I like to eat, they will join me : but it is quite otherwise in Bengal. This frank and open disposition, and their having no Cast, certainly tend to the flourishing of the Gospel when once it begins to spread."

On the 20th February, he thus writes, " We have got a man to teach us the language ; and if he attend according to his promise, will certainly be one of the most useful men we could have had. From all accounts he is a very good Burman scholar, and there are but few that equal him in this place. He can also read and speak the Portuguese, Latin, French, Italian, Spanish, and Armenian languages with fluency. He is well acquainted with the Bible, therefore he will be better able to convey its ideas into his native language than any other person would.

" We have fixed upon a spot of ground to build upon, if it can be obtained. It lies out of the town, about five minutes' walk from either end of it. Mr. Rogers has promised to get it us for nothing ; and if the Maywoon give it us, no one can take it away ; but it will belong to us and our successors, as long as a post stands upon the ground. It is a standing law and rule of the country, that as long as a post, or any remains of a house, stand upon the ground, no one can deprive the owner of it, unless it be for debt, or for some misconduct.

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" The Maywoon is much pleased with vaccination. Bahasheen* has also had one of his grandchildren, and several other children, vaccinated, and is very much in its favor. He says, ' You have brought a great blessing into this country, which will save the lives of many.' Bahasheen has been very kind to us, and seems to be willing to do any thing to forward us in the acquirement of the language. He has given us a book, and has promised us any he has got, when we want them. He has a large collection of Burman books. Since we have arrived, Divine Providence has showered down innumerable blessings upon us, in every respect ; but especially in providing so many friends, who have always been willing and ready to afford us any assistance. Certainly we have great reason to join with the Psalmist in saying, ' His mercy endureth for ever.'"

INSTALLATIONS.

ON the 4th of August last, the Rev. EBENEZER KINGSBURY was installed in the pastoral office, over the church of Christ in Harford, state of Pennsylvania. The Rev. Mr. Hoyt, of Kingston, made the introductory prayer ; Rev. Mr. Benedict, of Franklin, preached the sermon ; Rev. Mr. Sage, of Windsor, made the installing prayer ; Rev. Mr. Lockwood, missionary from Connecticut, gave the charge ; Rev. Mr. Yorke, of Wyalusing, gave the right hand of fellowship ; Rev. Mr. Hoyt, of Kingston, ad-

* ' Their teacher, as it would seem.'

ressed the people ; and the Rev. Mr. Griswold, of Hartwick, make the concluding prayer.

On the 29th of August last, the Rev. DANIEL LORING was installed in the pastoral office, at Owego. county of Broome, state of New-York, over the church of Christ in Farmington society, town of Spencer, and the religious Society in the village of Owego. The Rev. Mr. Woodruff, of Aurora, made the introductory prayer; Rev. Mr. Walker, of Homer, preached the sermon; Rev. Mr. Sage, of Windsor, made the consecrating prayer; Rev. Mr. Lockwood, missionary from Connecticut, gave the charge; Rev. Mr. Osborne, of Berkshire, gave the righthand of fellowship; Rev. Mr. Woodruff, gave the charge to the people; and the Rev. Mr. Hyde, of Oxford, made the concluding prayer.

On Wednesday the 6th ult. the Rev. THOMAS RICH, was installed Pastor over the Church

and Society in Columbia. The introductory prayer was made by the Rev. William Andrews, of Windham; the Rev. Zebulon Ely, of Lebanon, preached the sermon; the Rev. Amos Basset, of Hebron, made the installing prayer; the Rev. Royal Tyler, of Andover, gave the charge; the Rev. Diodate Brockway, of Ellington, the right hand of fellowship; and the Rev. Aaron Hovey, of Saybrook, made the concluding prayer.—The regular deportment and solemn attention of a large and respectable auditory, testified their approbation of the public exercises, and their pleasure in the transactions of the day. The friends of Zion, acquainted with the divided state of this society for several years past, and their many fruitless attempts for the resettlement of the gospel ministry, will rejoice to hear that the call given to Mr. Rich was unanimous, and that pleasing prospects of continued peace and harmony have opened upon this part of the Redeemer's kingdom.

POETRY.

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FROM THE INSTRUCTOR.

BEAUTIFUL AND IMPRESSIVE HYMN,

Worthy of being learnt by, and impressed on every heart.

THE following lines, on the presence and Providence of God, are considered as very beautiful.

They are followed by an attempt to express the same sentiments in a more poetic dress.

"Child of Reason, whence comest thou!—What has thine eye observed, and whither have thy feet been wandering?"

"I have been wandering along the meadows, in thick grass. The cattle were feeding about me, or reposing in the cool shade: the corn sprung up in the furrows; the poppy and the hare-bell grew among the wheat; the fields were white with summer, and glowing with beauty."

"Didst thou see nothing more? Didst thou observe nothing beside? Return again, Child of Reason, for there are greater things than these. God was amongst the fields, and didst thou not perceive him? His beauty was upon the meadows; his smile enlivened the sun-shine?"

"I have walked through the thick forest; the wind whispered among the trees; the brook fell from the rock with a pleasant murmur; the squirrel leaped from bough to bough; and the birds sung to each other amongst the branches."

"Didst thou hear nothing but the murmur of the brook? No whispers, but the whispers of the wind? Return again, Child of Reason, for there are greater things than these. God was among the trees; his voice sounded in the murmur of the water; his music warbled in the shade; and didst thou not attend?"

"I saw the moon rising behind the trees; it was like the lamp of gold. The stars, one after another appeared in the clear firmament. Presently I saw black clouds arise, and roll towards the south; the lightning streamed in thick flashes over the sky; the thunder growled at a distance; it came nearer, and I felt afraid, for it was loud and terrible."

"Did thy heart feel no terror, but of the thunder bolt? Was there nothing bright and terrible, but the lightning? Return again, O Child of Reason, for there are greater things than these. God was in the storm, and didst thou not perceive him? His terrors were abroad, and did not thy heart acknowledge him?"

"God is in every place; he speaks in every sound we hear; he is in all that our eyes behold. Nothing, O Child of Reason, is without God. Let God, then, be in all our thoughts."

Child of Reason, whither hast thou stray'd,—
What hast thou heard, or what thine eye survey'd?

"Plains widely spread and deck'd with green,
And smiling meadows I have seen;
And as by pleasant streams I stray'd,
Flocks sought the grass, or cooling shade,

The fields were white with ripening grain,
And blooming flowers adorn'd the plain."

And didst thou nothing more observe or see?
Was nothing more sublime perceiv'd by thee?
Did no good Being make all these his care?
Come, Child of Reason, own that God was there;
He decks with beauty all the flowery race:
He is the sun, enliv'ning nature's face.

"I walk'd the shady forest thro';
Grand scenes and prospects met my view;
The falling brook sweet music made,
The gentle breezes whisp'ring play'd;
The winged songsters charm'd the ear;
O! how delightful twas to hear!"

And didst thou nothing but the murmur hear?
Did nought but rural sounds delight the ear?
Return again, O Child of Reason—learn,
Sublimar things than these thou may'st discern.
It was the voice of God, when breezes play'd,
It was his music warbled in the shade.
Didst thou not hear the voice of nature call,—
" 'Tis God, who speaks, and acts, and moves in all."

"I saw the moon in glory rise,
A golden lamp in eastern skies;
Around the twinkling stars appear,
To deck the heav'n serene and clear.
But soon dark clouds obscure the pole,
Soon lightnings flash, and thunders roll,
I see the threat'ning tempest near:
I stand amaz'd, I start with fear!"

And didst thou feel no fear but the surprise
Which may from warring elements arise?
Can fires electric shake thy trembling heart,
And not his power, who sends the lightning's dart?
O Child of Reason, listen, and be taught;
Let higher objects claim thy wondering thought.
When the storm rag'd, the God of power was there;
His various works his attributes declare:
In grateful hymns the God of nature bless,
Whose living energy his laws confess.

God's presence is in every place,
He sees all things thro' boundless space;

He speaks in every sound we hear,
His providence is always near.

O Child of Reason, learn to know,
He governs all things here below :
He claims our fear,—he claims our love ;
His throne is heaven,—he reigns above.

P.

FOR THE CONNECTICUT MAGAZINE.

The Desponding Christian's Complaint ; and God's Answer.

WHY do the wicked shine in wealth,
Secure in pride, and strong in health ?
Whilst they reject the God of grace,
Why do no changes mar their peace ?

They boast themselves, their arm is strong ;
They vainly hope to flourish long ;
To see successive seasons roll,
And nought expect to wound their soul.

Lord, why do thus, proud sinners thrive ?
In every worldly good they live ;
Blasphe me thy name ; reproach thy cause,
And spurn obedience to thy laws.

Why, Lord, are sinners thus sustain'd ?
While saints, afflicted, griev'd, and pain'd,
With scarce an handful in their store,
Have not the means to compass more.

Why do thy children weep and sigh,
In the lone cells of poverty ?
Do prayers most sweet to Thee ascend,
When sighs, and tears, and groans attend ?

Dost thou, with pleasure, thus behold,
Their infants shivering with cold ?
Their hungry cries, Lord, dost thou hear,
And send them no deliverer near ?

Shall thankless sinners see their board,
With all luxurious viands stor'd ;
Whilst saints, who daily offer prayer,
Hardly obtain a scanty fare ?

Shall sinners prosper in their ways,
Who ne'er approach thy courts with praise ?
Dost thou their coffers fill with good,
Who, all their lives, have grace withstood ?

Canst thou, unmov'd, thy children see
 Sunk down beneath sharp penury ?
 Lord, is it thus thy love is shown,
 To those whom thou dost call thine own ?

Why is it thus ? O Lord, attend !
 And, soon, a gracious answer send ?
 Saints know their Heavenly Father hears,
 And will dispel their doubts and fears.

THE ANSWER.

LET saints dispel their doubts and fears,
 Their Heavenly Father always hears ;
 He will an answer quickly give,
 And soon their burthen'd souls relieve.

"Sinners their portion here obtain,
 'Tis only for themselves they gain ;
 A few short days they have their share,
 And then lie down in dark despair.

My children's portion rests above,
 Where sin ne'er mars the realms of love ;
 Their portion's sure—can never fail,
 Tho' all the powers of hell assail.

Indwelling sin is their worst foe,
 The certain end of which, is woe ;
 From this to save, the scourge I send,
 And fit them for their joyful end.

Should they in pleasure spend their days,
 Their hearts, to Heaven, they ne'er would raise,
 Their love of sin so strong is found,
 It needs the oft-repeating wound.

'Tis by chastisement Christians grow ;
 By this, they shun the realms of woe ;
 By this, they learn the plague of sin ;
 By this, are sav'd from endless pain.

But sinners, worldly good desire ;
 'Tis all to which their hearts aspire ;
 And tho' from sin, it should reclaim,
 It only hardens them in shame.

They know me not, nor seek my face ;
 They think they're rich without my grace :
 They take no counsel which I give ;
 But " poor, and blind, and naked," live.

And, when their number'd days have run,
When all their work of sin is done ;
When all the good, for them prepar'd,
They have, in sinful pleasure, shar'd ;

And now must answer my account,
To the last farthing's full amount ;
They, self-condemn'd, must all appear,
And, trembling, my dread sentence hear.

" Depart, ye cursed, take your share,
" In those black realms of keen despair,
" With all, whom mercy could not win,
" From lust, from revelling, and sin."

Cease, then, to murmur, Christians, cease,
The end of all your toil is peace ;
'Tis thus your faithfulness I prove,
And fit you for your joys above.

'Twas thus that Jesus led the road,
Which brings his children home to God :
Resign'd they should his footsteps trace ;
Trust to his love, and own his grace.

Oppress'd with poverty and woe,
Through all his pilgrimage below ;
Did e'er the Lord of life complain ?
Or Heaven's benevolence arraign ?

Lord, I submit, my sins confess :
I own thy perfect righteousness ;
My sins forgive : Thy grace restore,
And let me never murmur more.

FOR THE CONNECTICUT MAGAZINE.

The Brevity of Human Life.

I SAW the infant's playful wile,
The sweetness of its magic smile,
And mourn'd that sin and earthly care,
Should e'er pollute a work so fair.
But when its eyes had learnt to weep,
They clos'd in death's unbroken sleep.
Deep was a father's parting sigh,
And mute a mother's agony.

Fair was the maiden's cheek of snow
 Just lightly ting'd with beauty's glow,
 And sweet her blue eye's pensive beam,
 As moonlight on the mountain stream.
 But soon I mark'd her fainting breath,
 And found her hand was stiff with death :
 And now the winding worms are spread,
 On the cold clay which rests her head.

I saw the youth, whose hopes were high,
 Mark'd the keen lightning of his eye,
 And saw him sail on pleasure's tide,
 With faithless fancy for a guide.
 But ah ! I heard a distant knell,
 The moaning of a passing bell—
 And reason said, and sorrow sigh'd,
 Behold the end of mortal pride !

I saw the old man, bent with care,
 Saw his dim eye, and whiten'd hair,
 And wonder'd why he held so dear,
 A cheerless state of suffering here,
 And why he lov'd this fleeting breath
 And trembled as he thought of death.
 But soon his feeble step was staid,
 In that last sad and doleful shade.

Eternal Pow'r ! whose boundless might,
 Whose hand unseen, does all things right,
 Here I renounce my earthly trust,
 My soul is humbled in the dust :
 Now in the giddy morn of life,
 Teach me to shun its wayward strife,
 That when its transient hour shall cease
 I may behold thy face in peace.

Hartford, Monday, March 4th, 1811.

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